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Is there a Simple Gospel?

AN EDITORIAL

Ship-Board Message

HENRY T. HODGKIN

In a "Green and Pleasant Land"

A TRAVELOGUE

Yearly Meeting in North Carolina

Pacific School of Religion Berkeley, Cal.

ON THE HORIZON OF THE CHRISTIAN CHURCH

CELEBRATE A THOUSAND YEARS IN ICELAND

Next summer the interesting little country of Iceland will observe a most remarkable occasion: the one thousandth anniversary of the establishment of the Althing or Icelandic Parliament. The Althing, established in 930 A. D., is one of the oldest parliaments in the world and one of the very few, as James Bryce points out, "which did not, like the English Parliament and the Diet of the Romano-Germanic Empire, grow up imperceptibly and, so to speak, naturally from small beginnings, but was formally and of set purpose established by what would have been called, had paper existed, a paper constitution; that is to say, by the deliberate agreement of independent groups of men seeking to attain the common ends of order and justice." Invitations to attend the celebration have been extended to all representative countries of the world. Congress has passed a resolution providing for the acceptance of the invitation extended to the President of the U. S.; and for the presentation by the Government of the U. S., of a statue or a memorial to Leif Ericson, as a gift of the people of the U. S. to the people of Iceland.

NATIONAL ORIGINS QUOTAS IN EFFECT

A final attempt to repeal or postpone the national origins provisions of the 1924 immigrant act was defeated in the Senate on June 13th by a vote of 43 to 37. As Congress adjourned on June 19, the national origins quotas as proclaimed by President Hoover will be in effect during the immigration year beginning July 1st. An unexpected result of using national origins quotas in that twelve countries in southern and eastern Europe gain slightly in the number of immigrants to be admitted. Italy, for example, will have an increase of about two thousand and Poland nearly one thousand; the quota for Greece will be trebled. On the other hand, Czechoslovakia loses about two hundred and Rumania about three hundred. In northwestern Europe, England and North Ireland receive tremendous increase, their quota being raised from 34,007 to 65,721. At the same time, Germany's quota is cut in half, and the quotas for the three Scandinavian countries are reduced sixty per cent or more. The quota for the Irish Free State has likewise been greatly reduced—from 28,567 to 17,853. Both Belgium and the Netherlands, however, receive increases. Under the new law the total number of quota immigrants who may come in is reduced from 164,667 to 153,714.

PRISON POPULATION CROWDS INSTITUTIONS

For the last ten years the Federal prison population has increased at an average rate of about 10 percent a year. A special committee of the House of Representatives, of which Representative Cooper, of Ohio, was chairman, did valuable work this winter in investigating the housing conditions in Federal prisons and ascertaining whether proper employment was being furnished. This committee pointed out that the Leavenworth Federal Penitentiary now has within its walls more than twice the number of prisoners it was intended to accommodate. The normal capacity of the Atlanta Penitentiary is 1,712 and upon the day the committee visited it there were 3,107 prisoners in that institution. Hundreds of men were sleeping in dark, ill-ventilated basements and corridors. These overcrowded conditions are not, as has been often charged, the result of prohibition enforcement. There were in 1928 twice as many drug offenders as liquor offenders. And there were more prisoners confined to the government penitentiaries for violating the national automobile theft law than for prohibition offenses. Furthermore, there were practically as many men and women imprisoned in the penitentiary for violations of the Federal postal and banking laws as for prohibition offenses.—MABEL WALKER WILLEBRANDT.

MARRIAGE PREPARATORY CLASSES PLANNED

The Protestant Episcopal Church through its Department of Christian Social Work is planning to hold a series of "Family Relations Institutes" in various sections of the country this fall. At these institutes the clergy will be given a training course in the conduct of marriage preparatory classes. The faculties of these institutes will be composed of authorities in mental hygiene, in spiritual living, in sex relationships, and in household economics. The underlying purpose of this is to restore and cultivate wholesome family life. It is found that broken families are, as a rule, lost to the church, and that the number of divorces in which both parties are active members of any church is exceedingly small. A questionnaire sent to 1,600 clergymen of various denominations brought responses which showed that more than 80 per cent of the clergymen were unable to recall any divorce at all in which both parties were regular church attendants. The number of marriages solemnized annually in the Episcopal Church is 28,500, an average of five for each of the 5,575 clergymen in charge of parishes.

CAUSES OF DEATH ARE SPECIFIED

Mortality statistics have been computed by the United States Public Health Service, and it is shown that heart disease heads the list as the cause of deaths with a mortality of 228 persons out of every 100,000 in 1928. Kidney disease caused 106 fatalities out of every 100,000, while cancer stood next with 105, and pneumonia with 100. These are "the four great killers of mankind." Deaths from heart disease are continually on the increase, having practically doubled in the years 1917 to 1925. It is particularly a disease of early life.

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WALTER C. WOODWARD, Editor

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Is there a Simple Gospel?

OCCASIONALLY we hear a desire expressed for more preaching of the old-time, simple gospel. We sometimes wonder just what is back of such expressions. If it is a desire that people be brought face to face more often with the personal claims of Jesus upon the individual life as a saviour from sin and as a guide to righteous living, we freely unite with the desire. Undoubtedly we do need more of such preaching.

Sometimes, however, we fear that there is a sad lack of comprehension of what the gospel really is and what it implies. As a religion that will "save and sanctify" and keep one "spotless from the world," it may seem comparatively simple, presenting a formula of religious experience whereby one may attain heaven. We read of the early Christians whose lives seemed simple enough and we bespeak a return to primitive Christianity. So far as the experience of a close and vital fellowship with Christ is concerned, theirs was a simple gospel. But if we put ourselves in their places as they went out to put that gospel beside the pagan life and practices of their day we would find it anything in the world but simple. It was tremendously difficult and complex. So much so that in succeeding generations the majority either retired to monasteries to work out their personal salvation apart from the world or else remained in the world and conformed pretty largely to the pagan life about them.

While there is simplicity and directness in the personal relationship between the soul and its saviour, there are all kinds of complexity when the Christian goes about applying the simple gospel precepts. When one hears the "social gospel" deprecated one of two things may generally be assumed: either ignorance of the nature and purpose of the religion of Jesus or else a disinclination, for personal or other reasons, to follow the plain implications. The fact is, the Christian gospel is full of explosives, and not many of us are willing to see things blown up where we are concerned.

A recent editorial in *The Churchman* gives a striking commentary on a too prevalent attitude in the church today. Perhaps it may be overdrawn a bit—our readers may judge for themselves:

"Dearly beloved brethren," said the parson, "many hundreds of years ago there lived in Egypt a king who set taskmasters over certain poor people within his realm to afflict them with their burdens. He showed them no mercy, neither did he deal justly with them, but he made their lives bitter with hard service, in mortar and in brick, and in all manner of work in the field. Although they served him with rigor they lived in poverty, and they and their children were hungry and clothed in rags. And the poor cried unto God and he heard them and sent many plagues upon the king. I am sure that you will agree with me that God dealt with this wicked king according to his deserts."

"Amen," said the elders of the church.

And the parson went on to say, "Then God raised up a man to fight the battles of the weak and poor, and he organized them and led them forth from their bondage. And God was with the man whom he had raised up, and God prospered his undertaking. I am sure," the parson continued, "that you will agree with me that making slaves of men, as was done in past times, is contrary to the will of God, and that emancipators of all ages should be honored by us as men sent to do the will of our Father which is in heaven."

"Amen," said the elders of the church. "Preach to us more of this good, old, comfortable gospel, and tell us more about the sins of men of past ages." And the elders raised the parson's salary and made him a present of a new automobile.

"Men and women," said the parson, "due in the main to the organized efforts of labor the living conditions of the man who works with his hands are better today than they were in the past. Wages are higher, working hours are shorter, the industrial slavery of children is decreasing, shop conditions are improving, and many more of the industrial wrongs of the past are being done away. But there are still many evils to be overcome. Even in our own city many things are not as they should be. Many are suffering from bad economic and industrial conditions. We, who call ourselves Christians, who believe that the Golden Rule can be made to operate in mines and shops, who contend that the social commandments of Jesus Christ are as binding on his followers as those which have to do with private individual conduct, must furnish leadership for the poor and oppressed and fight against the things which are wrong and unjust in the industrial life of our day."

"Socialism!" shouted an elder.

"Red!" cried another.

"Cancel my subscription to the church!" yelled a third.

And the parson is wondering whether he should limit his discussion to labor problems in the time of Pharaoh or look for another parish.

Sometimes it is stimulating to get an outsider's point of view, so to speak. In writing in the New York *Herald-Tribune* some time ago, Don Marquis, well known journalist, said Jesus would undoubtedly be considered an anarchist today if he were alive; and

that any person who attempts to apply Jesus' principles in a thoroughgoing, uncompromising manner to a political situation in a modern state is suppressed. Of this we have had ample evidence in our own nation, in peace-time as well as in war. Conscientious Quakers and others who insist on following the Prince of Peace rather than the dictates of Caesar are "suppressed" by the refusal of citizenship.

As a remarkably discerning interpretation of the true nature of the Christian religion, we submit the following paragraph by Don Marquis:

"Real Christianity is necessarily intolerant of fraud, injustice and oppression; and while its ultimate aim is peace, it is obvious that there can be no peace where it exists until it has achieved its ultimate triumph. The moment it abates, by one whisper, its intolerant idealism, it ceases to exist; it becomes something else; it is absolute, or it is nothing; it cannot make terms, or it defeats itself; it can pardon all sinners, but never any sin; its most mild-seeming precepts are really explosive paradoxes; it is nothing to be trifled with; eventually the human race, as it finds itself on this planet, must either extirpate it completely or practice it sincerely if it wants any rest; it is impossible to live near it without taking some attitude toward it. Most of the troubles of the world, since it appeared, have been stirred up in one way or another by the action of this idealism on the human spirit; people who are touched with it may and do compromise, but the thing itself does not compromise."

After all, is there a simple gospel?

In a "Green and Pleasant Land"

Discovering New England in Ontario

(Concluded)

ON landing at Penetanguishene on the way back from our week on Firth Island, it seemed as if we had suddenly been introduced to an old-time, country-town Fourth of July celebration—minus the firecrackers, happily. Decorations were up, people were in gala attire, refreshment stands were flourishing and the country roads were steadily pouring into the town fresh celebrating recruits. We recalled that the date was July 12, which is widely observed in Canada and certain parts of the British Isles as Orange Day—the anniversary of the Battle of the Boyne in 1690 when William of Orange, King of England, defeated in Ireland the deposed James II, dealing the final blow to his cause and to the hopes of his Catholic supporters.

Everything about us seemed peaceful and placid to a fault, but it is a day on which the shillalahs fly and heads are cracked where the Irish are strong and see red as well as orange. The Orange societies represent a combined political and religious complex, and are an expression of 100 percentism in patriotic fervor, somewhat after the manner of the Ku Kluxers. As soon as we landed we were importuned to adorn ourselves with patriotic colors in keeping with the day. While eschewing the orange and thus avoiding the appearance of partisanship, we allowed ourselves to be tagged with the Union Jack emblem.

Taking to our autos again, we journeyed directly to Barrie where we broke bread together for the last time as a group, at the sign of the Sunset restaurant, appropriately enough. Wilbur K. Thomas, his son Folger, James Coney and Ralph Boring soon turned the prow of the sturdy Studebaker eastward while Raymond Booth piloted Ward Applegate and the Editor to Toronto in the flying Ford. So it is *vale* and the curtain to the eastern Quaker Questers so far as this chronicle is concerned, quite to their relief no doubt.

GIVING TORONTO THE ONCE OVER

Reaching Toronto early in the afternoon we hit a few high spots of the city under the guidance of our quondam fellow Hoosier. Raymond Booth has been in Toronto a year only but for general knowledge of Canadian life and institutions we would match him against many Canadians themselves. That boy simply absorbs information. We found that he is exercising a vigorous leadership among Toronto Friends who appreciate not only what he is doing for the meeting but also the helpful contacts he is making between Friends and the civic interests of Toronto.

We first called upon Albert S. Rogers in his office in the Imperial Oil Building, where we also had the pleasure of meeting his secretary and right hand man, Fred Haslam, who is very active in the work of the Toronto meeting. Albert Rogers took us to the top of the Board of Trade Building near by, a good vantage point from which to view the city. Perhaps it is fitting, in connection with the Board of Trade, to refer to the strong Canadian feeling against our proposed tariff legislation, which we found echoed in the Toronto papers. A "tariff of abominations" which shuts out our northern neighbors from selling to us while we expect to sell heavily to them is a mighty poor supplement to building Peace bridges.

On the other hand, we found the Toronto press vigorously assailing the policy of the Canadian government in issuing clearance papers to liquor interests of the Dominion for exporting liquor to the United States. It was held to be an unfriendly act toward a friendly neighbor nation.

Presumably, having motored a few hundred miles in Canada via the national capital of the Anti-Saloon League, we are expected to report on the government control system and its gross abuses as compared to our own system of prohibition. We shall have to disappoint the devotees of both systems, for we saw but one person and heard but one other (both in a Niagara hotel) under the influence of liquor on either side of the national boundary line during the entire trip. We detected one strong breath—on the road from Damascus, Ohio, to Salem, strange as it may seem. However, we were not on this kind of a quest and our opportunity for observation was practically nil. If we had been looking for "drunks" we could probably have found them.

EVIDENCE OF POOR CONTROL

We call attention to two or three things, however, that are not without significance. It is a matter of concern that the percentage of automobile accidents in Ontario is increasing to an alarming degree since the system of government control went into effect as a substitute for prohibition. Autoists seem to be losing control, whatever may be said for the government. Moreover, we read that many liquor exporters, having received clearance papers for the United States, secretly route their cargoes back into Canada for sale, thereby evading the high government excise tax. And yet some people would have us believe that bootlegging and rum running are restricted to prohibition-infested countries.

A particular object of interest to us in Toronto was the Provincial Parliament House. Legislative procedure follows

pretty closely that of the mother country, the seats in the assembly chamber being arranged after the manner of the House of Commons, the party in power (the government) and the opposition facing each other across a dividing aisle. In looking over the names of members on the seats we were pleased to find that of our Friend, Albert Colquhoun, a minister and active member of Canada Yearly Meeting, who for some years has represented South Perth in the Ontario Parliament. In close proximity to Parliament House are the many buildings of Toronto University which represents one of the leading educational centers of the country.

AN APPRECIATION OF ONTARIO

We now released our personal conductor, and leaving Toronto, turned west to drive through Ontario's "green and pleasant land." For such it is. We could easily rhapsodize on the loveliness of the Ontario countryside. Farms and orchards are so well kept as to give one the impression of a vast and beautiful garden. Houses and barns are well painted, giving an air of thrift as well as comeliness. Emerson spoke his appreciation of a man who likes a fine barn as well as a tragedy. Personally we greatly prefer the barns, there being enough of the farmer in us to make us readily appreciate these important adjuncts to the prosperous farm homes of Ontario. There is a great deal of dairying in the Province and many were the "contented cows" which we saw grazing in the lush meadows or lolling lazily under the trees. Much clover seed is raised in Ontario and what is more delightfully seductive to one's aromatic sense than to drive past fields of blooming clover?

While it is a farming and fruit growing section, the country is sufficiently broken and rolling to make it very attractive to the eye. And nowhere are there finer paved highways better marked. The pleasing complement to the attractive countryside is found in the towns, with their spacious and finely kept lawns and arching shade trees, giving so artistic a setting to the comfortable homes. We had an auspicious introduction to this phase of Ontario's pulchritude soon after leaving Toronto. The nearby town of Brampton fairly captivated us as the "loveliest village of the plain." It would naturally be a bower of loveliness since its main industry is floriculture.

A DELIGHTFUL SURPRISE

Late in the afternoon we experienced one of the surprises of the road—a surprise party it proved to be—which gave us one of the real thrills of the trip. On approaching a village we happened to glance up and catch the name Rockwood on a signboard, a name not listed on our road map. Just then we blessed our God-given and cultivated faculty of associating family names with places. "Why," we exclaimed to our traveling companion, "this is where the Harris family live!" At the same time we noticed that Highway No. 7 had changed to Harris Street, leading through the little town. By way of introduction, may we say that William and Edith Harris are prominent figures in Canada Yearly Meeting. He is secretary of the Pickering College Corporation and was for some time Clerk of the Yearly Meeting while she is very active in its missionary interests. Inquiring the way to their home, we turned off Harris Street and found ourselves on a winding road following the course of a deeply-cut river gorge. Presently the road turned and led up a hill and we were at the Harris gate.

What a warm welcome was given us by William and Edith Harris and their son Edgar, who was home from Philadelphia on vacation! They have a delightful home overlooking the rugged little river valley and we revelled in the wealth of their flower gardens in which they take such pleasure. They find special pride, however, in the large and stately maple tree which towers protectingly over the home. On the very day on which the Harrises were married, a little maple sprout pushed its way up through the soil in the yard of an aunt who had a flair for romance. She sent it to the bridal couple with her blessing and now behold the regal tree, which measures the years of marital devotion. Oh, if Friend Ralph, speeding homeward with that moon-lit letter in his pocket, could only have been with us then!

Our friends urged us to remain over night with them. The call of the road was strong upon us and while we felt we should make some additional mileage before bedtime, it didn't require much urging to induce us to stay for the appetizing supper which was all but ready. From this point of view our unexpected call could not have been better timed if planned. We had a most enjoyable visit over our teacups, discussing things Friendly and civil.

There is no Friends meeting at Rockwood, and as so often happens in such cases—although "happens" is by no means the right word—our Friends are pillars in the local church of another denomination. In this case it is the Presbyterian, the local congregation having declined to go into the United Church movement. Naturally we were much interested as we drove through Ontario to note the many churches carrying the inscription "United Church of Canada," whose official publication, *The New Outlook*, comes regularly to our exchange table. There are still many independent churches, however. Without decrying the movement at all, we were made to feel that the haste shown by the church leaders in pushing the union was unfortunate, leaving scars which will be slow in healing.

A WAR-TIME QUAKER HEROINE

After a very pleasant hour with our hospitable friends, we took to the road again as Ontario's "sun was setting o'er the hilltops far away." We soon rode through the prosperous looking city of Guelph, which is the family name of the Royal House of England. One more lap through the fading twilight took us to Kitchener, a city of some thirty thousand population, which before the war was named Berlin. Circumstances alter names, but we are in no position to cast a stone inasmuch as the aforetime Germantown in our own county came out of the war as Pershing!

Referring to our war-time heroes, it may be news to many of our readers that the national heroine of Canada, Laura Secord, was a Quaker maiden. In the war of 1812, she made her way across country alone in the night to warn a detachment of the British army that the Yanks were on the way to make a surprise attack. The warning was timely given and the miserable minions of Uncle Sam were checkmated. Laura Secord candy stores are popular in the Dominion and as peace offerings to our families, Ward Applegate and the Editor purchased at Kitchener toothsome tokens of the Quaker war-time heroine. However our tongue slipped a cog and inquired for the Grace Secord candy store, in terms of a present day peace-time young Canadian Friend whom we know.

Saturday morning we drove to Stratford for breakfast, passing through the town of Shakespeare. Like Stratford the original, it is situated on the Avon, and on looking through a street vista to the river which flows through grassy banks and lawns, imagine our delight at seeing some graceful swans on the placid

SO DO I FIND THEE

The fish finds the deep,
The eagle finds the sky,
The rootlet finds the earth,
The rose finds the summer:
So do I find thee,
The Source of my seeking
And the Goal of my soul.

What can I do but long after thee
With a longing that is sweet?
What can I do but search after thee
As a lover seeketh his love?
To desire thee is to have thee;
To seek thee is to find thee.

Blessed be the seeking,
Thrice blessed be the finding,
O Lord, my God.

GLENN WELMER DOUGLAS.

Woronoco, Mass.

waters. In fact Ontario appeals to us as being the real New England. On passing through St. Marys a little later we inquired the name of the river. "The Thames," was the reply, "which flows on down through London." However they pronounce it "Tames" in Ontario instead of "Temz" as in England. We passed twelve or fourteen miles north of London, the seat of Western University, in which Arthur G. Dorland, Clerk of Canada Yearly Meeting, is Professor of History.

We reached Sarnia about noon and headed for the ferry where our Ford led the long procession of machines onto the ferry boat. When in midstream of the Detroit river a large freight vessel bore down athwart our course. To avoid a collision Ward instinctively gave the wheel of the Ford a quick turn and we missed the freighter handily! These new Fords certainly do rise to every emergency.

Landing at Port Huron, we had lunch and headed south some sixty miles for Detroit which we entered in a blinding rain storm. Singularly enough, this home and center of automobiles is the most poorly marked city for auto tourists we have ever ridden through. In contrast, Toledo proved a satisfaction and a joy. That may be one reason, though not the only one, why we were so favorably impressed with the latter city.

COMING HOME IN A GO-TO-MEETING FORD

Suppering at Bowling Green, we made it to Findlay, Ohio, for the night, driving Sunday morning to Lima for breakfast. We were hitting the high places now as we drew within striking distance of the Indiana line. We had not counted on reaching home before afternoon, but, believe it or not, that new little Ford, pastor owned, was already so well trained that in spite of everything it insisted on getting us home in time for meeting.

OF INTEREST TO AUTOISTS TO OSKALOOSA

We have word for the benefit of autoists coming to the All-Friends Conference from the east. When arriving at Ottumwa, after having crossed the Mississippi at Burlington, they should inquire about road conditions to Oskaloosa, thirty miles distant. If it has not rained for a day or two it would be better to take 63 instead of 63 detour, going north from Ottumwa through Fremont and Cedar. By this route all but five or six miles of road will be paved and the remaining dirt road is good in dry weather.

The experiences of life are granted us that we may learn the truth through them.—GEORGE LANSING RAYMOND.

OUR DUTY AND OUR PRIVILEGE

The following is the annual report presented by Wannetta A. Chance, superintendent of the department of Scriptural Giving in the Women's Missionary Society of New England Friends. With the feeling that it deserves a wider reading, it is here presented as a possible solution of all our difficulties in raising money for the United Budget.

The ideal state for which any Society should strive is the stewardship one. If all church members would give their money in a systematic way and according to the prosperity which the Lord has allowed them, there would be no need of anyone ever trying to *raise* money. If stewardship gripped our being, the Kingdom of God would be built much more swiftly than it is now. Stewardship is not merely giving; it is realizing as did the early Christians that all our possessons belong to God.

The church is constantly being burdened because it has not yet answered the question of "How can the church be supported?" The church member is equally being burdened because he does not honestly answer the question of "How much ought I to pay God?" Both problems may find their rightful answers in this verse, "Bring ye the whole tithe into the storehouse."

After looking back over the year's work I find that many of us who are leaders are doing a new piece of work, new to ourselves, and new to others because we do not make our purpose definitely known.

Through correspondence all superintendents have received suggestions, which were in reality relayed from the Stewardship Secretary of the Woman's Missionary Union of Friends in America. Several of the societies are distributing tracts and literature to promote giving. Only a few are setting aside a definite time for sermons or talks on giving.

The thought has occurred to me from time to time that if some one could work out a standard, to which we should all strive to attain, it would make our work more definite and successful.

Most of the societies report the use of Thank-Offering Boxes, and have a Thank-Offering Box-Opening Meeting once or twice each year. They are most successful. One society reported that approximately $50 was received by this method at an annual meeting. Other societies reported sums of no small amount. Many reported the plan of receiving birthday collections for the missionary fund.

The number of women who belong to our missionary societies is not discouraging, but the number of members who practice Scriptural giving or even systematic giving is not too encouraging. It is my desire that the coming year may be spent in urging more of our members to give one-tenth of their income. When that is done, the financial problem of the church will be solved and the Gospel will be carried to the ends of the earth. Until it is done, church work must suffer and missions cannot go forward. To do this is our duty and our privilege.

FILMING PROHIBITION, A CHANCE TO HELP

A new possibility for Service opens before the Quaker Center in Austria—the opportunity to give that country a better understanding of prohibition in the United States, and, thereby, to suggest the benefits of temperance for any land.

Irving Fisher's two books on "Prohibition at Its Worst" and "Prohibition Still At Its Worst" have been dramatized into a surprisingly interesting motion picture called "Deliverance" which has already been shown to over a million people in the United States and is now being shown in England, Norway, Switzerland, Czechoslovakia, Australia and New Zealand. Latin America, India, and Africa will soon also have the opportunity.

Emma Cadbury of the Vienna Center has written to the Alcohol Information Committee, asking for the use of this film in Austria. She writes that the schools would gladly show it, but that it would be used to the best advantage if placed "in the care of the department of health of the Ministry for Social Welfare, as they have such films which are available not only for the schools, but for accredited organizations, as the W. C. T. U. and other temperance organizations."

The Alcohol Information Committee wishes to send her the film. But it will cost a thousand dollars to change the text of the film from English to German. Will not Friends help make this great opportunity a fact? Money may be sent to the Alcohol Information Committee at 150 Fifth Avenue, New York.

This Committee is also preparing a film on the liquor systems of Canada, contrasted with prohibition, and one showing the physiological effects of alcohol on the human system. It would gladly send these, also, to Austria.

Such films reach the indifferent and the hostile in a way that no other means of temperance education can do. Their use would not be confined to Austria. There is a strong anti-alcohol movement in Germany, eager for every helpful item from the United States. In Russia, too, there is activity. Dorice White, of the Moscow Center, is in touch with temperance workers there, and has also corresponded with the Alcohol Information Committee concerning the use of "Deliverance." "For Austria and Russia," the Committee writes, "we expect to work through Friends' Centers exclusively."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

ALMOST TIME FOR THE CONFERENCE

Registrations for the Conference today —August 13th—are getting up toward the two hundred mark. All the rooms in the college dormitory are now taken, and late comers will have to choose between the two hotels and private homes. Nearly all the places for the special sleeper from the East are also taken. Groups to travel by automobile from various points are being arranged. All the signs point to a most successful and interesting Conference, from September 3rd to 9th.

Each morning the Conference is to be divided into small groups of a dozen or so, for discussion of the addresses of the evening before. Each group is to be led by a competent leader, and, wrote one of the committee recently, "it looks to me as though practically everybody on the registration list was competent to be a group leader." The Forums, at 11 and 4:30 daily will also be led by a different Friend on each occasion.

Friends' books will be on sale, and many of the college class rooms will be used for exhibits of various fields of Quakerwork—the Service Committee, the Foreign Mission work, schools, colleges, papers, etc. With Friends from every part of the United States, and Canada, in attendance, the Conference will show forth a true cross-section of American Quakerism.

FRIENDS IN EAST PRUSSIA

Fritz Legatis, a member of the German Yearly Meeting living at Konigsberg, has recently been on a tour in Latavia, Lithuania and Estonia with the leader of the Institute for East German Commerce of the University of Konigsberg and the Vice-President of the Senate. This has been of special interest in connection with the fine work for German-Polish understanding in which our Friend is specially interested.

Maria Legatis, his wife, likewise a Friend, has an opportunity once or twice a month of addressing women and parents by wireless, having an audience up to twenty thousand persons. One of her last talks was on "Religious Influences in Child Life." She has also started a monthly women's meeting in Konigsberg dealing with questions of women's life, education, peace, religion, marriage, etc. The meetings began last autumn with three women; and the May gathering brought together 130.

We may well be thankful that we have such zealous and energetic workers in this district of East Prussia, where are so many possibilities of anti-Polish irritation.

THE GENEVA CENTER

The Geneva Friends' Center has sadly bid farewell to Helene Wittman, who was loaned them for a time by the A. F. S. C. office in Philadelphia. "She will live in memory," writes Bertram Pickard, "as the ideal colleague and secretary, with her three languages, her technical proficiency, and a truly remarkable admixture of friendliness and *savoir faire*. Our loss is Philadelphia's gain."

The Hostel completed its second year of existence on July 1st. On July 6th, it received a group of twelve picked students including ten nationalities, attending Prof. Zimmern's Geneva School of International Studies through July and August. They will depart at the end of August, "just in time to admit a flood of well-concerned Friends already clamoring, not only for places in the Hostel during the Tenth Assembly of the League, but for seats at the session when Ramsay MacDonald, according to hypothesis, will speak."

Although the new Federation of International Organizations was in effect launched last December, the official inaugural Meeting only took place on June 25th, at which time, Bertram Pickard was unanimously elected Secretary of the Federation by the Executive Committee. Thirty-nine international organizations—religious, educational, liberal, humanitarian, etc.—are now affiliated with the Federation. The Federation is to study with a view to cooperative action in all questions of vital interest to these international organizations as a group. Our Center took a leading part in bringing them together into this Federation, which should prove most valuable, not only in Geneva, but in the world-wide work of these organizations.

BUILDING FRIENDSHIP IN JAPAN

Hugh and Elizabeth Borton, after nine months' hard work in Japan, are now working out plans for their second year in Japan. During their spring term's work at the Japanese Language School, Elizabeth made an average grade of about 85% (being hampered by a short sickness), and Hugh an average of about 88%. During July, they were working with Gilbert Bowles, visiting Japanese friends, and travelling a little, attending two conferences during the last week, that of the International Section of the Japan League of Nations Association, and that of the Federated Missions of Japan. During August, when Tokyo is most hot and depressing, they are at a small seashore cottage, reading Japanese history and resting.

They feel that their most effective work for "good will" can be done through students, Tokyo being a great educational center. They need not build a "Good Will Center," such as has been done in European capitals. The home of Gilbert and Minnie Bowles has been such a center for many years. And so far as the Quaker activities are concerned, the Japan Yearly Meeting is well established, with a meetinghouse, a library, and school, and it is better that the Japanese themselves carry on, the Bortons helping.

But in the student field there are tremendous opportunities. Every Japanese student is eager to learn English, and no better introduction could be found. Hugh Borton hopes, through Gilbert Bowles, to have a teaching position at the Keio University before long. Elizabeth Borton will begin in September doing part time teaching in the Friends' Girls' School, with its 300 girls.

Until his work in Keio begins, Hugh will spend most of his mornings helping Gilbert Bowles, thus learning his work, and meeting many influential Japanese. He will teach one morning a week at the Seisoku School, a private school, the first to form a students' "International Association." He and Elizabeth will teach English three nights a week in a night school under the local Meeting, and continue the informal English conversation class of Keio students which they have been meeting once a week for some time. In September, they will become Head Residents in charge of the Longstreth Student Dormitory connected with the Japan Yearly Meeting. This dormitory accommodates fourteen students, and they hope that it may attract students of several nationalities.

1929
ALL AMERICAN
FRIENDS
CONFERENCE

OSKALOOSA, IOWA

September 3rd to 9th, 1929

Make reservations now at the
American Friends Service
Committee.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE ALL-FRIENDS CONFERENCE—WHAT IS THE OBJECTIVE?

Editor THE AMERICAN FRIEND:

More than half a century I have tried to understand all kinds of Quakers, and especially all those of the Friendly, Christian Faith. As far as practicable I have attended all kinds of Friendly Conferences. In 1926, when organizing the All-Friends Conference at Pasadena, a leading Conservative Friend satisfactorily explained that no monthly meeting of the three local denominations had been asked to authorize or indorse this Conference. It was a spontaneous movement of individuals, social, associational, religious. No one tries to define how Friendly or Christian it was.

In THE AMERICAN FRIEND of March 8, 1928, Dr. Wilbur K. Thomas, in answer to many inquiries about the object of the Oskaloosa All-Friends Conference, says, substantially: (1) "The first and only object is to get acquainted with each other." He adds: (2) It is "to understand the other person's point of view." And negatively: (3) "There is no thought whatever, in my mind or the minds of any of us, that this will lead to any organic unity." It is not to "compromise points of view." This is an honest, discreet, probably the best possible answer. I wish I could attend the conference, although, from the nature of the case, the object has been increasingly vague. I pray for the best possible results.

Vagueness is unavoidable both from present-day unsettled religious thinking and the consequently superficial views God in the various societies of Friends as in other religious societies that profess to be Christian. For one thing, some leaders continually include indiscriminately in one all members of all yearly meetings of all the differing denominations calling themselves "Friends" which tends to confuse all of us. Methodists and Presbyterians might each one, with much more propriety, include under a single name all its less differing Methodist or Presbyterian denominations. But what confusion!

The meeting at Oskaloosa will not be a conference proper. Those present will represent no organizations, will be delegated by none. As Dr. Thomas says, there should be "no thought that the meeting will lead to organic unity." They have no authority to propose or act upon the subject. Any real organic union can never come except in a regular way, not by compromise, which usually excludes essential truths, deadens the spirit, destroys the life of society. Only the Holy Spirit of God tenders and tempers together; and only in the Name of Him, who is the Way, and the Truth, and the Life, may we have Eternal Life; and the Life alone chooses and cleanses elements akin to Himself, that He may assimilate them and unite them into a living organism, the Church of the Living God.

Let us, who favor the union of the radically differing societies of Friends, since we cannot cease to pray with our Lord, that all his disciples may be one, in Him, with the Father—let us face the facts. Far the largest Society of Friends in the world is composed of twelve, including the seven largest, American yearly meetings covenanted and federated together in the Five Years Meeting. It has its own "uniform" Constitution and Discipline. There are some seventeen other American societies of Friends or independent yearly meetings, each making its own declaration of faith and organizing as it will. They differ constitutionally, in faith, in government and in practice, and, deplorable as it truly is, the statements of faith of the seven loosely associated General Conference yearly meetings are utterly, incompatibly different from those of the Declaration of Faith (in three harmonious statements) of the Five Years Meeting.

Everyone should be thankful for the opener mind and kindlier spirit of recent years in all denominations, the Friendly denominations included. But it is false and misleading to write or speak of one Society of Friends as including the twenty-nine American yearly meetings. It defeats the Truth and defies the Son of God who seeks to free us all from sin and sanctify us for spiritual service on behalf of one another. Let us all cooperate as far as we can consistently, remembering that formal co-operation without Christ as our unifying personal Savior and Lord does not produce the spiritual fruits of "righteousness and peace and joy in the Holy Spirit," which prove our discipleship. No Friend shall excel me in praise of our splendid relief work and our intellectual progress in recent years. But no one knows enough or can ever do enough to save him. By grace we must be saved initially and all the way, or we shall never be saved at all. Only spiritual pride will dispute this.

Now, Christ is far away the most progressive person I have ever known anything about. The night before he finally offered himself up through the Eternal Spirit to cleanse us from dead works to serve the living God, he promised to send his disciples this Holy Spirit, in whom he had already baptized and sealed them. The Spirit should be for them "another" Comforter, who would also convict the world of sin, and of righteousness, and of judgment.

Again, before he ascended, clothed with all authority in Heaven and on earth, Jesus commissioned his disciples thus: "Go, disciple all the nations, baptizing them into the Tri-Personal Name of the Father and of the Son and of the Holy Spirit." Note here: (1) Jesus speaks, as always, with Supreme Authority; to which all consecrated Christians gladly respond; (2) as his name Jesus signifies, he came to earth to "save his people from their sins;" (3) this is no Trinitarian formula" as many moderns groundlessly assume, but God's simple way of revealing himself, that believers may now begin to see him first in his Tri-Personality as adapted to human nature and needs, and may then follow on to know God not only in his Covenant Name as "Jehovah our righteousness" (the Jesus of the Old Testament), but also as he who will henceforth reveal himself in increasing fullness in other names, acts and works. A progressive program to challenge the consecration and co-operation of every heroic soul. "And how he is straitened till it be accomplished!"

The apostles were therefore to "teach" the believers also to *observe* all things whatsoever I *commanded* you. If we neglect to do the things he commands, and first things first, is it not hypocritical to assume to be the Friends of Jesus? He declared he would be with us always, if we obey him. We are under supreme obligation. If courageous John the Baptist trembled in His Presence, how much more do we in the light of nineteen centuries need be baptized by Jesus the Baptist? While one may rejoice in His Presence, one trembles to think of it. What greater comfort than to know one's sins forgiven!

"But there is forgiveness with Thee,
That Thou mayest be feared."

"Holy and Reverend is the Name of Jehovah." In his presence no man should ever assume to be either holy or reverend, which implies one must be reverenced. It should be needless to exhort us Friends of Jesus to reverence and obey such "a merciful and faithful High Priest of good things to come," who "have made propitiation for our sins." Certainly we will not, must not "neglect so great salvation" of ourselves and our beloved societies of Friends, which cannot possibly now but should some day become one in Christ Jesus, the Lord of Life and Eternal Peace. WM. L. PEARSON.

(To be continued next week)

A SHIPBOARD MESSAGE FROM HENRY T. HODGKIN

Editor THE AMERICAN FRIEND:

I am writing this letter on my way back from a very brief visit to America. My chief concern on this occasion has been the meeting of the Committee of the International Missionary Council which was held at Williamstown from July 11-20. This was a most interesting gathering when representatives of fifteen countries met to review the world situation in the light of the Jerusalem meeting of the Council last spring and subsequent events. A masterly statement by the secretary, J. H. Oldham, was presented to the committee and can be obtained from the I. M. C. Office (419 4th Avenue, New York). It should be secured and read by all who take seriously their position as world citizens in these momentous days.

Intercourse with these representative men and women from East and West greatly deepened in my mind the sense of the timeliness of the experiment to be inaugurated in the fall of 1930 in the new Quaker Centre for Religious and Social Study. There I found a deep interest in what we are planning to do and on the part of not a few, a strong sense of the value and possibilities thereof. Many things combine to lead peoples' minds in the same direction and what has been moving among Friends in America finds a reflection and response in such a circle as this where the currents of the world's life are keenly appreciated. Several spoke to me definitely of students whom they hoped to direct to our doors when they are once opened.

At the same time further thought convinces me that in our plans for the immediate future we must think mainly of the need within the Society. Here we have many who seek or should receive fresh equipment for service. It is my great desire before the Centre opens to learn more of the actual condition and needs of Friends in America so that our service may be of the deepest value possible. In the fall and to a larger extent in the first half of next year, I plan to make such inquiry a first charge on my time, and to visit a number of the leading centres of Quaker activities in all parts of the continent. I am counting on much help from Friends of all shades of opinion for it should be clear that we are out not to meet the needs or press the point of view of one group alone. If we may be able to combine evangelical fervour with wide and thorough scholarship, emphasis on individual need and on the working out of the Gospel principles in all our human relationships, a deeper inner experience with practical activities for the Church or for the world, we should, I think have something to offer to Friends of all shades of opinion.

Of course it is in no sectarian sense that we want to make the Quaker emphasis. Those who come from other circles should be able to catch the Friendly atmosphere and spirit and go back into their own spiritual fellowships with a richer and deeper life. At the same time they will surely bring enrichment to those of us who have gained our chief inspiration from Quakerism.

In the same way it is my earnest hope that the international spirit may be maintained not simply by lectures and discussions thereon but by our having among staff and students alike, men and women of other races from whom each will discover as he makes personal contacts, something of what that race has to give to him. The true internationalist is one into whose life have actually been builded, by such contacts, the attitudes and sympathies that mark the world-citizen.

Drawing nearer to the time when my new responsibilities must be more fully assumed, I am feeling both the greatness of the task with its many possibilities of development and the lack in myself of many of the qualifications needed for their realization. I believe many who read these lines are already interested in the project and making it a matter of thought and prayer. My main purpose in writing this letter now is to quicken such thinking and to widen the circle of prayer helpers.

Nothing can shake my view that in these days the Society of Friends all over the world has a quite peculiar position of responsibility and privilege. In ways too many to enumerate, doors have opened and contacts have been made. Trends of thought arising from many quarters seem to indicate that the Quaker presentation of truth can help where no other can. These things must make us humble and hopeful.

A message can only be given through messengers. By life and word we must equip ourselves to be such. We have used fine phrases too easily and too often, till the meaning of them has almost evaporated. May we all have a share in the dedication of life which is now called for, and which we hope to see in all connected with the new venture.

HENRY T. HODGKIN.

On board the Mauretania.
July 29, 1929.

SCHOOL TEACHER ASKS FOR LIGHT

Editor THE AMERICAN FRIEND:

I have been watching with keen interest the cases of Rosika Schwimmer and Dr. MacIntosh and the comments thereon in newspapers and magazines. As I understand, they were asked to say whether they would fight in defense of the United States, in addition to taking an oath to support the constitution.

Will Indiana teachers be asked that question also this fall? Even if we are not is the same implied in taking the oath? Have we ever criticized our Quaker public officials who must take an oath of office? Is it straining a point for a Quaker teacher to feel a doubt about taking it?

Personally I feel very much like Dr. MacIntosh about answering yes to that question and I will not say yes if asked, but I can't afford to sacrifice my job if it isn't necessary for conscience' sake, since it is the only means of support for myself and to some extent for another member of my family.

There may be others who are interested in this question, so if you want to answer in THE AMERICAN FRIEND I shall see it and appreciate it the same as a personal reply.

A HOOSIER SCHOOL TEACHER.

Here are some pertinent questions propounded by a young woman Friend whose name we withhold. Instead of answering them himself, the Editor invites their discussion by our readers.

.COME OUT FROM AMONG THEM.

Editor THE AMERICAN FRIEND:

The poor financial condition of our Missionary Board should alarm us, says D. S. Pickett of Argonia, Kansas, in the August 8 issue of THE AMERICAN FRIEND and without doubt he is right about it. He suggests that could the Five Years Meeting be apprised of the needs of the Board the money could be raised in a few minutes. However, I feel certain that the majority of the members of Five Years Meeting are not ignorant as to the situation and therefore think that would fail as a means to the end. The condition of our Missionary Board will never, in my opinion, be much improved while Friends cease to bear a proper testimony against the fashions of the world by dressing plainly, by furnishing our homes less elegantly and by spreading our tables less plentifully. Then, too, our mode of travel these days is indeed very expensive. If it were not for the needless travel, expenses would be greatly lessened. (Friends should be exemplary in this matter).

Alas! Economy, comfort and convenience are least and last to be consulted, if indeed they are at all. I am speaking in general terms. Then, too, there are other drains, such as places of amusement, clubs, secret orders, etc., etc., all of which take money and from those of us whose incomes count up only a few hundred a year, when all these things are looked after (and they usually are first) there is only a small amount left for church or church work—just what we happen to have left. Verily, there must be a coming out from amongst them, a separation, ere the work of the church can go forward as it ought.

S. ELIZABETH JORDAN.

Lynn, Indiana.

North Carolina Yearly Meeting

Many Visiting Ministers in Attendance

NORTH Carolina Yearly Meeting was held this year in great comfort, both physically and spiritually, at Guilford College, August 6-10. There was prevalent a spirit of genuine friendliness and harmony, not by conscious effort, but spontaneously. The attendance was large from the very first day.

At the close of the last business session, one visiting Friend told how he was impressed by the actual and potential spiritual energy both collective and individual in this Yearly Meeting. Another said, "No Yearly Meeting has such a wonderful field and opportunity." And a third noted that North Carolina was looking for the challenging tasks.

Dr. L. L. Hobbs, who has but thrice in fifty-three years been absent from his post as presiding clerk, was unable to serve this year because of a recent slight operation. His place was ably filled by Samuel L. Haworth, who conducted the business with clearness and despatch, in a dignified manner, not without occasional sly touches of kindly humor.

We were favored with more visiting ministers than often: Elden H. Mills, Chas. O. Whitely, Elmer Pemberton, Murray S. Kenworthy, Lindley A. Wells, S. Edgar Nicholson, Mary Nichols Cox, Chas. L. Wooten, Wm. J. Reagan and Edgar T. Hole, as well as the two young men from Kansas, on the Peace Caravan.

The reports of standing committees were again printed beforehand, so the chairmen merely noted the most striking points and usually added a postscript. Nearly all committees referred to the Quarterly Meeting Institutes held last Fall to bring the Yearly Meeting activities to the people in the Quarters. The work on all lines has been going on faithfully and there is a steady increase in interest and in membership.

The Statistical Secretary noted a net gain, on January 1, of over a hundred. Friends are improving in sending in reports. Only four meetings failed to respond to this secretary's requests and all but six Bible Schools reported.

The Peace Committee presented six candidates for the gold medal in the Youth Peace Medal Contest and this contest formed part of the Peace program at this time.

Dr. N. C. Newbold, Director of Negro Education of the State Department of Education gave an illuminating address on "North Carolina's Adventure in Good Will." There are in North Carolina 2,000,000 white people and 800,000 colored. 736 Rosenwald Schools have been built in North Carolina for which the colored people themselves contributed $639,000, Mr. Rosenwald $630,000 and three and a quarter million came from the public funds. Ten years ago there were no public high schools for Negroes, except those supported by private benevolence, but now there are seventy-five accredited public high schools with the same standards as the white schools. There are five standard state institutions of higher education for Negroes, of which three are four-year A colleges. All this indicates that the white people are growing in grace and liberality. This address was one of the few to elicit spontaneous applause.

Lewis W. McFarland was appointed to serve as Evangelistic Superintendent for the fifteenth year, by an enthusiastic rising vote, although usually the business was conducted in the old Quaker manner. Some of the Superintendent's aims for the coming year are: a sane evangelistic program; a pastoral system adapted to Friends and to the needs of the local congregation; adequate support for our workers; an all-the-year-round campaign for members. Extension work is going on in three very different fields.

The Bible Schools showed marked improvement in most lines, although not quite so many Vacation Bible Schools were held nor had we so many people taking teacher-training nor so many classes taking graded work; but there was 108% increase in the number joining the Church from the Bible School. Tom Sykes' ringing address on Brotherhood made the meeting realize the importance of banding the men of a church and its community together in Christian fellowship. Each man usually represents a family and where "father" goes, it is easy to get the rest to go.

Guilford College report contained many items of intense interest. The College is growing in its value and is steadily raising its standard. It now has recognized rating in both state and in the Southern Association. This year's graduating class was the largest in its history.

Missionary interest was kindled afresh by the fact that one of our own members, Louetta Knight, has gone to the mission field in Mexico.

The Promotion and Budget Committee showed two Quarterly Meetings with every meeting paid up in full. The importance of organizing this work early was stressed and special field work will be carried on this Fall in the hope that another year there will be no delinquent meetings. "A lagging church is one failing in stewardship due to lack of concern rather than of ability." "A man spiritually right cannot be a tight-wad."

A men's supper was given on Thursday night by the Promotion and Budget Committee in honor of the visiting Friends and of a group of fifteen or twenty young ministers. This was an occasion of inspiration aided by the singing of Elden Mills. Humor and good fellowship prevailed and plans were laid for the better support of the entire program of the Yearly Meeting.

We ascended the mount of inspiration on three days at the close of the morning business, when Elden Mills presented stimulating messages. On the last day of business, Elbert Russell roused us to the danger of our becoming so contented and respectable, so like everybody else, that we cease to listen to find out what God would have us do.

We trust Wm. J. Reagan was not worked so hard that he will not want to visit us again. His address to the young people at their special session Friday night, his speech to the general education meeting on Saturday night, his Bible Class for all adults on Sunday morning and his sermon following, were all welcome and, as usual, full of contagious enthusiasm.

From the Minute of Advice, we cull: "If our Quaker President fails for want of Quaker support, who can estimate the damage?" "Simplicity was a gem of lasting beauty in the past. Let Friends set a wholesome example in matters of expenditure at funerals. The money spent so extravagantly could well be given in memory of the departed to the fund for Aged Ministers."

As usual hundreds came from far and near for "Yearly Meeting Sunday." Two large congregations assembled for the morning meetings and in the afternoon a mass meeting for men was held at which large delegations attended from three or four Brotherhood Classes.

On all sides one heard, "This has been a good Yearly Meeting," and indeed it was, in all senses of the word.

ALL FRIENDS CONFERENCE OF THE NORTHWEST

The Conference for all Friends of the Northwest was held in Seattle, Wash., August 1 to 4. The sessions were quite well attended, with representatives from Bellingham, Wenatchee Valley and Friends from Tacoma Quarterly Meeting. All things considered, it was a great success. The Lord has richly blessed in the messages brought by Frank W. Dell of California Yearly Meeting.

The first session was held in Bethany Friends Church, Seattle, July 31, at 8 p. m., when Frank Dell spoke to the effect that the "Fruit of the Spirit is Love." The test of love is in the sacrifices suffered by the lover for the be-

loved. Profession without practice is vain. Historical and experimental Christianity are void without practice of the teachings of Jesus in social, political, and business relationships.

In the evening of August 1, Frank Dell spoke to an appreciative and attentive audience in First Friends Church, Everett, Washington on the subject, "What is God and How Can Man Find Him?" Man's desire is to find God and become attached to Him. There are four means of approach: God's works, God's laws, by means of revelation and through the path of experience.

Friday evening, August 2, Frank Dell spoke to the Conference at Memorial Friends Church, Seattle, on the subject, "The Trend of Quakerism" or "The Place of Evangelism in the entire Quaker Program." Some of the statements follow: If modern Quakerism isn't worth self-denial and self-sacrifice it isn't worthy of a great deal of publicity. The Resurrection makes practical Christianity possible. Quakers need an adequate conception of the Person of Jesus and a vision of the need of the world. Spiritual worship is not possible without evangelization. The methods of evangelization are: preaching, teaching, home training and personal witnessing.

On Saturday morning, he preached two sermons: one at 10 and one at 11 o'clock. For the first one he used the 15th chapter of Luke as a basis, especially the parable of the "Lost Elder Brother." At the second, he spoke on, "The Greatest Thing in the World and How to Attain It." Love is the greatest activity in the world. In order to find eternal life we must discover and obey the laws that operate now and in eternity.

On Sunday morning Frank Dell conducted services on board the U. S. S. "New Mexico" where he spoke to an appreciative audience of sailor boys. This service was at 9:45. At 11 o'clock he was back at Memorial Friends Church for the morning service where he spoke very forcefully from the fact that Jesus Christ is the champion of oppressed humanity. He brought man and God together. He brings man and man together. He seeks to bring nations together in love and peace. Personal liberty came in Christ and can be exercised safely only in him. People are today attempting to enjoy the privileges of emancipation purchased by Jesus and not submit to His Government.

At two o'clock in the afternoon he gave a very interesting Peace message, handling his subject in an unusual way. His messages were all of vital importance and extremely interesting and made a great impression on Friends of the Northwest who greatly appreciate his visit and service.

STRONG, TIMELY WORDS WELL SPOKEN

A Statement of North Carolina Friends On Conscience and Citizenship

North Carolina Yearly Meeting of Friends takes its stand along side of Philadelphia Friends and the editor of THE AMERICAN FRIEND in raising a voice of earnest and well-considered protest against the majority opinion of the Supreme Court of the United States and the decisions of other constituted authorities refusing citizenship to Rosika Schwimmer, Dr. D. C. Macintosh, Martha Jane Graber and others on the ground of their conscientious opposition to war and their refusal to pledge their readiness to bear arms in defense of the Constitution in any case adjudged by the military arm of the government as justifiable. Since the decisions rendered have carried the unmistakable implication that those persons would hardly be good and desirable citizens if their consciences should disagree with military mandates, we feel keenly the implication of undesirableness cast over all persons, regardless of birth or attainments, who insist upon the liberty to follow unhesitatingly the voice of God in their own souls in matters pertaining to military service. If such an interpretation of citizenship in a democracy should become authoritative and final, then, it is our considered opinion that freedom will have died and democracy become but a name.

We, too, hold in high esteem the Supreme Court of our nation and the Constitution which guarantees to all citizens those priceless privileges and liberties which mark the distinction between citizens in a democracy and the subjects of absolutism. We pledge our moral, political and economic loyalties, but we are bound to reaffirm our time-honored stand upon the final authority of conscience in all matters affecting our relation to God. In the words of THE AMERICAN FRIEND, August 1, 1929: "The Supreme Court decision is a body blow at the inviolability of the individual conscience. It assumes that man was made for the State, and not the State for man. It virtually sets forth the opinion that, when there is a question of allegiance to the Sermon on the Mount or to the State, the Sermon on the Mount must give way . . . . to have this baldly expressed by our highest tribunal as a well-established peace-time policy is to strike, not only at the foundations of our Christian religion, but of our national constitution as well."

The statement by Philadelphia Friends says: "Does it make a man undesirable as a citizen to have a conscience? Does it make him undesirable, if, having a conscience, he regards it as his most authoritative interpreter of God's voice, to be obeyed at all cost and above all else? . . . . We emphatically believe not." Justice Holmes in his remarkable dissenting opinion says: "I would suggest that the Quakers have done their share to make the country what it is, ... and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount."

Finally, we feel impelled to issue our protest against this interpretation of American citizenship because it sets up a standard decidedly favorable to the very procedure which we, in company with all of the leading nations of the world, have renounced in the ratification of the Kellogg-Briand Peace Pact. In the face of this great step outlawing war and positively declaring that we will not even seek the settlement of any sort of international dispute except by pacific methods, it seems incongruous, to say the least, to determine the desirableness of citizenship either new or old, in America, upon the willingness or the conscientious refusal to fight in some future war which our politicians have seen fit to declare for us! To us, as to George Fox, all war is incompatible with the spirit and teachings of Jesus. We affirm our loyalty to God and country, declaring it to be our desire and aspiration to "live in the virtue of that life and power that takes away the occasion of all wars."

VERMILION ACADEMY

Founded 1874

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"Has Won Recognition" "Patrons are Gratified"
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"Opens Its Dormitory to Non-Resident Girl Students"
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SCHOOL OPENS SEPTEMBER 3

Address inquiries to W. BRUCE HADLEY, Principal
Vermilion Grove, Illinois

Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin No. 6 August, 1929

Is Summer a Slump?

Why is a slump? Should an Organized Bible Class have one? Are you in one now? Did you know it was coming? Did you try to prevent it? Why? If you started right now could you prevent one from coming next year? If wishes were autos could beggars ride? Summer will probably come next year. Of course nobody knows for certain, but the probabilities are strong. Now is a good time to get ready.

Fourteen Below Zero!

It is hard to believe that in August but some places this Bulletin goes will have that kind of weather before next Fourth of July! Have you as a Class begun to plan what you will do this winter?

Forethought
Try These in September

1. Hold a Social for the parents whose children have gone to college.
2. Appoint a special committee to arrange for a "winter bouquet" for the Church.
3. Plan a systematic visitation of the community to discover new folks.
4. Carefully campaign to have every adult in the church to attend Prayer Meeting and Sabbath evening Meeting at least once during the month.
5. Read what was said in the last Bulletin about "Treasure Chests."

In October

1. Hold a "nutting party."
2. Consult with your pastor to arrange for your class to conduct a Sabbath evening meeting.
3. Take five minutes each class period with a review of one article in the last AMERICAN FRIEND. Appoint a different reviewer for each week.
4. Cooperate with the Bible School Superintendent about a Leadership Training class. Enlist Adults.

In November

1. Instead of the usual devotional period in the class, spend five minutes repeating Scripture which encourages thanksgiving.
2. As a class, plan to give cause for thanks to the family in your community that seemingly has the least cause for thanks.
3. Systematically and prayerfully seek to get every Adult member of your Meeting to attend at least one Bible School session.
4. At your business session, arrange for someone to review a book that deals with Adults.

A Proposed Standard

The International Council of Religious Education has just issued a new standard for Adult Religious Education in the Church. It is a twenty-eight page booklet which explains in detail the items in the standard. "It seeks to describe a workable ideal for adult religious education in the church." It declares that its most important feature is that dealing with aims. If these are attained then the means are not so vastly important, though aims are more apt to be reached by tested materials and methods.

The article, "Use a Road Map," in your last Bulletin gives the essential features of these aims.

There are 1000 points in the standard divided as follows:

I. Program (325)
   1. Worship (70)
   2. Service (65)
   3. Study (70)
   4. Social and Recreational Life (55)
   5. Personal Experience in Religion and the Church (65)

II. Leadership (285)
   6. Personal Qualities (95)
   7. Training and Experience (95)
   8. Teaching and Executive Ability (95)

III. Organization and Administration (245)
   9. Unity of Program (35)
   10. Budget (25)
   11. Staff of Workers (35)
   12. Training and Supervision of Workers (45)
   13. Membership (35)
   14. The Session (20)
   15. Records and Reports (20)
   16. Outside Relationships (30)

IV. Housing and Equipment (145)
   17. Rooms (40)
   18. Equipment (35)
   19. Literature and Supplies (40)
   20. Service and Upkeep (30)

In this booklet your class will discover some real help. The price of the book is 20c and orders may be sent to E. H. Stranahan, Oskaloosa, Iowa.

News Items

No doubt each organized class has something take place each quarter that would actually help others. Appoint a correspondent who will pass on the interesting events of your class. Give just such things as pertain to your class. Use names of persons when possible and be sure to write these names so we will get them correctly. We want these items for these bulletins. Send to E. H. Stranahan, Oskaloosa, Iowa.

Too Many Churches?

The Inquiry, 129 East 52nd St., New York City has prepared a new discussion outline on the subject "Are there too many churches in Our Town?" This might be the basis of a most interesting and profitable discussion for a social occasion. But if you do not send for the outline, your class might discover valuable facts by such a debate. "Would your town be better off if it had fewer churches? Or does it need more? Or churches of a different kind?"

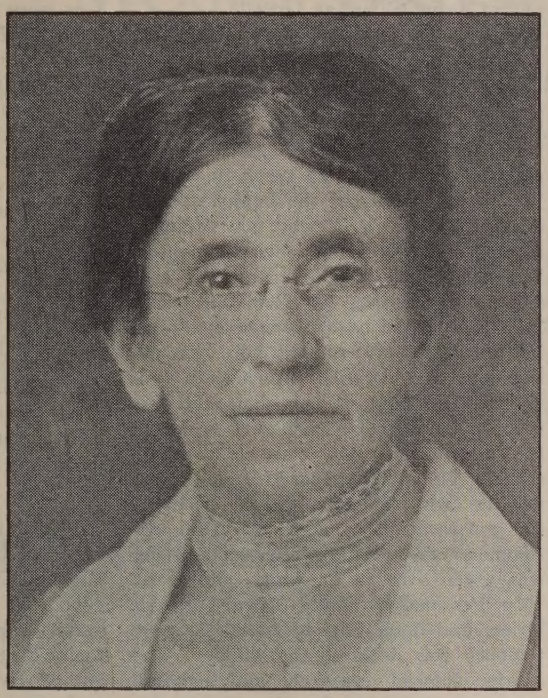
Tom, Dick, and Harry!

Someone has recently declared that every creative movement has at least a small group of people back of it that call each other by their Christian name. He further states that it takes just this to draw people out of the mass and non-personal tendencies of this machine age. Quakers used to do this and the author referred to stated that modern democracy largely sprang from the Quakers and other similar groups who called their friends by their first names. Quite naturally it is not suggested that this be done as a mere act of form but that the close contacts that should come from groups like organized classes ought to bring the members into such intimacy that no other form of salutation would be acceptable. Organized classes foster a fine intimate fellowship.

We are to Date

81. Young Men's, Randleman, N. C.
82. Fellowship, New Burlington, Ohio.
83. Bible Class, R. 1, Greensboro, N. C.
84. Willing Workers, New Hope; Goldsboro, N. C.
85. Adult Class, High Point, N. C.
86. Builders, Fairmount, Indiana.
87. Counselors, Fairmount, Indiana.
88. Progressive Class, Fountain City, Indiana.

Loving Tribute to Founder of Pacific Friend



NANNIE M. ARNOLD

NANNIE M. ARNOLD, daughter of Joel and Anna C. Hiatt, was born at Cadiz, Henry County, Indiana, November 27, 1848, and died at Whittier, California, March 27, 1929, aged 80 years and 4 months. Funeral services at First Friends Church were conducted by W. O. Trueblood, assisted by H. Edwin McGrew and Tilman Hobson. Interment in crypt at Angelus Abbey Mausoleum.

Her early schooling was at Friends Church school at Cadiz and Spiceland Academy. After going to Iowa she attended Lynn Grove Academy, at Lynnville, and Iowa (now) Grinnell College.

In 1865, the family moved to Iowa, settling on a farm at Sugar Creek, Jasper County, and after special work at Grinnell College she taught in several districts in Jasper and Poweshiek counties. During this time the family removed to Legrand, Marshall County, and early in the year she joined the family in preparation of her approaching wedding on June 3, 1869, when she was joined in marriage with Benjamin F. Arnold, of Lynnville. Five children were born to them, three sons and two daughters: Charles M., J. Clement, Claudius B., Jeane L. and Anna M. (Brownell). The eldest and third sons died in infancy.

In 1878, the family moved their newspaper outfit to Kellogg, a larger field, and in 1881 sold and purchased an interest in the weekly *Capital* at Des Moines. During five years of this time she was an invalid, but became fully restored through prayer and faith in the promises of her Savior. At Des Moines she found fields for labor in the church, the W. C. T. U., the Benedict Home for Girls and in evangelistic services. She was recorded a minister by Des Moines Monthly Meeting.

During 1890-91 she felt irresistibly drawn toward Southern California, and in July, 1891, made the journey to Whittier with the three children, the husband joining them some months later.

After a tour of several meetings, and realizing the long distances between them, she received the inspiration for a church paper, and after consultation with a few Friends, she began the publication of the *Christian Workman*, November, 1892, choosing as her motto, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," 2 Tim. 2:15, and the introductory editorial was a sermonette on the motto.

In 1898 the family moved to Berkeley and the paper was issued from there. Business called to Chico in 1903 and the *Workman* was published there until June, 1906, when the family returned to Whittier and soon thereafter the paper was renamed *The Pacific Friend* and enlarged. For more than thirty-six years Nannie Arnold has given the best of her life and spirit to this paper and the interests of California Friends; and for over 15 years, when husband entered the County Assessor's office, she has borne the financial strain also, with assistance from the family. But the spirit of determination, the joy in service seemed to fully satisfy all expectation of reward, and no plea for her retirement would she entertain until last January, when too frail in body to write or dictate for the paper. When she surrendered the work to other hands she did it so freely, and so sweetly, that the latter portion of her motto—"Needeth Not to Be Ashamed"—seemed to blend with immortality, and the family caught the reflection of the welcome approval of the Father, "Faithful—well done—Come!"

During all the years of her residence in Whittier she has been an active member of the First Friends Church, regular in attendance upon all the services until failing health confined her to her home. In these years of faithful service she has been solicitous for the spiritual welfare of the church in all its activities. Few had clearer spiritual insight than she, and her unswerving faith, based upon a deep inward experience, made her a source of power in her prayer life.

During her illness she was tenderly nursed by loving hands and fell asleep in the midst of Holy Week to awaken in that eternal Easter morning, where the redeemed sing a new song and acclaim Jesus Christ as King of Kings and Lord of Lords.

WHITTIER ACTIVITIES

The High School Christian Endeavor had charge of the mid-week prayer meeting the evening of July 31.

The subject under consideration was Christian Courage. A number of the young people took part in the service. The girls' quartet gave two special numbers, Harold Brown is the president, Kenneth Cox was song leader for the month of July and Jeannette Sanders pianist. After the service a reception was held in honor of the Truebloods, who were soon to leave for their vacation.

Sabbath morning, August 4, W. O. Trueblood spoke on "Twenty-five Years." He began work as a pastor just twenty-five years ago. They recently celebrated their twenty-fifth wedding anniversary.

Ernest L. Gregory and wife are home again after a month's rest in the northern part of the state. As church secretary he is always busy.

Willard Trueblood and wife and daughter, Esther, left the afternoon of August 4, by auto, for the middle-west. They expected to visit Grand Canyon, the Painted Desert and the Cliff Dwellers, and also the Petrified Forest. A visit with relatives in Missouri is a part of their travel program, then on to Indianapolis. Esther Trueblood will be a student in Earlham College next year. They will see her settled in Richmond before leaving for Oskaloosa, Iowa, to attend the All-Friends Conference early in September, where Willard Trueblood will be one of the speakers. They expect to return home by way of St. Paul, Minneapolis and by Salt Lake City.

Miriam Coate, daughter of Dr. and and Mrs. Charles Coate, was united in marriage with John William McKinney on the morning of August 3, 1929. The wedding took place at the home, with Willard O. Trueblood officiating.

Mr. and Mrs. O. P. Chandler had charge of the prayer meeting service the evening of August 7. The Good Shepherd, taken from John's gospel as given in the tenth chapter, was the theme.

Mr. and Mrs. Griffith Milhous have recently returned from an extensive tour of the Eastern States.

Dorothy Van Deman has been chosen as Fellowship student by the faculty of the Southern California Council of Religious Education. She attended the Older Girls' Camp held at Idyllwild Pines a short time ago. The regular International Standard Leadership Training courses are given here. Her ability is outstanding and her qualifications are above the average, insomuch that she readily carried off the honors, though the camp attendance was large.

CALIFORNIA REAFFIRMS

The following is a portion of the extracts from the proceedings of the Meeting on Ministry and Oversight and is printed by request of the Clerk of California Yearly Meeting:

"When on September 7, 1922, the Spirit of the Lord, in answer to prayer, descended upon the assembled Five Years' Meeting, resulting in the reaffirmation of the statements and declarations of faith contained in our Uniform Discipline it brought much rejoicing.

"The minute made, and the action of the meeting created a hope that the days of unsettlement and unbelief were to be a thing of the past, and that the blessing of God would rest upon us as a people, if we should go forward to proclaim and uphold the truths once delivered to the church, resulting in a continuous ingathering of souls into the Kingdom.

"Almost seven years have passed since that wonderful visitation, and today we find a condition which is humbling and alarming. The same spirit of unbelief has been active in its propaganda, resulting in a great drift from the truth as is in Jesus, toward the reasonings of men, which is appalling.

"Whilst we as a Yearly Meeting rejoice in the expressions of loyalty to our Lord Jesus Christ with which our Yearly Meeting sessions have been characterized, we are nevertheless profoundly grieved at this insidious agency, and feel compelled to utter our protest thereat, and call upon all our people to avoid any countenancing of such deadly errors, and by prayerful study of the truths which bind us together and reference to the scriptures for their verification, enter into a deeper consecration of heart and life to the will of God, and a more positive loyalty to the faith for which many of our forerunners suffered and died.

"Although we cannot fellowship with those who persistently oppose the truths which are the basis of our fellowship and unity, we can and must pray for them while avoiding the very appearance of evil.

"We therefore reaffirm our loyalty to the statements of doctrine found in the Uniform Discipline and call upon our entire membership throughout the Yearly Meeting to seek a more intimate knowledge, and through the help of the Holy Spirit, to give a more perfect interpretation of Jesus as Savior, of Christ as God, and of Jesus Christ as Lord."

NEWS OF OUR MEETINGS

Chicago Quarterly Meeting was held in Chicago, August 3-4. The presence of Roscoe and Louise Stinetorf, so soon to sail for Ram Allah as teachers, was a joy, while we missed the happy personality of Richard R. Newby, now taking a forced rest period of several months. The new time schedule brings the missionary conference at 4:00, Saturday. It is one of the best attended meetings. Louise Stinetorf radiated her own enthusiasm and detailed information concerning the land of her choice at this meeting and Roscoe Stinetorf spoke in the morning at the close of Sunday school. The meeting faced in some measure its own responsibility, in accepting the consecration of such talent to our common task. The afternoon meeting was given over to an essay contest on "My Personal Attitude Toward Prohibition and Law Enforcement." Grace Coppock was declared the winner. The essays showed research and original thinking. Sylvester Jones' summary was worth the effort of another meeting. There was lively discussion. No one in this group thinks youth is drinking more or is more lawless than before prohibition. Rather the opposition delights to play it up.

* * * *

As a part of Scipio Quarterly Meeting, held at Perry City, N. Y., August 4, a Youth Peace contest was held on the preceding night. It was under directions from the American Friends Service Committee and they supplied the silver medal which was awarded. Six boys and girls had part in the contest and all did well. The prize winner was Stanley Shaw. The meetings in Farmington Quarterly Meeting had been invited as the guests of Scipio Quarterly Meeting at this time. As a result an unusual number of visitors were present and a helpful day was spent. Wm. J. Reagan, George Wood, and Everett Chapman all spoke briefly and helpfully in the morning meeting. The Peace caravan girls were an inspiration in their messages and presence. They were Maxine Dye, Helen Darah and Genevieve Whitehead of Penn College. They remained a few days doing good work in the surrounding meetings. At the noon hour Dutton S. Peterson, methodist pastor at Enfield, N. Y., came in and explained the purpose and work of the Larger Parish which is putting on a strong program near here. The social time was much enjoyed and the presence of out-of-the-meeting Friends added greatly to the value of the gathering.

* * * *

Pleasant View Quarterly Meeting convened at Dale Church, near Washington, Kansas, August 2-4. The attendance was good and cooperation of the local community especially good. Bertha S. Sumpter of Argonia, now acting Superintendent of Evangelistic Work, was present and gave helpful, inspiring messages. Nettie Haworth of McLouth also attended with helpful messages both in sermon and song. Charles and Lizzie Demetz, with daughter and granddaughter, came back to the Home meeting to be in the Quarterly Meeting sessions. They now live in Wichita, Kansas.

Altogether, Quarterly Meeting was inspiring and much appreciated. There is new vision and a desire to grow and be a strong unit in the Yearly Meeting. The Women's Missionary Society had a morning and afternoon meeting Tuesday. The subjects discussed were: "Why Have a

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Women's Missionary Society?" by Mary Woodford; "How to Get and Keep New Members," by Cora Devore, and "The Effect of Missionary Activity Upon the Local Church," by Bertha S. Sumpter. Other numbers on the program were helpful. Plans are under way to secure good, efficient pastors for each of the Dale and Mill Creek Meetings. Francis and Ada Jones remain at Belleville another year.

* * * *

A Peace Contest was held in the Georgetown Friends Church, August 7. Much interest was shown and the eight contestants were greeted by a full house. Music was furnished by Ruth Parker and Mrs. Don Sweeley. While the judges were making their decision Frances Mingee gave two readings which were well rendered. Helen Herren won first place, Katherine Morris second, and Regina Davenport third. Interest and attendance at church is keeping up well during the summer. Bertha E. Day has been retained as pastor for another year.

* * * *

Plainfield, Indiana, Friends met in their newly-decorated auditorium, August 11. A very simple but impressive re-dedication service was held when there was special music, responsive reading and an appropriate sermon by the pastor, Norval E. Webb, who had just returned from a two weeks' vacation, his subject being "A Double Portion." The entire project was sponsored by the Ladies' Aid who have been untiring in their efforts to obtain a beautiful and pleasant place in which to worship. Norval Webb is entering upon his fourth year as pastor.

* * * *

Caroline M. Miser, who for some years has been a nurse at Oakwood School, Poughkeepsie, N. Y., is at present located at 3304 East Third Street, Tulsa, Oklahoma, with her son, Robert S. Miser, who was graduated from Earlham College in June.

* * * *

West Newton and Valley Mills meetings cooperated in holding a very successful vacation Bible School at Valley Mills, Indiana. There were ninety-nine children enrolled. All four departments were carried on. A number of people from each neighborhood cheerfully gave their time to the work. The children gave $4.60 in penny offerings to missions. The school was concluded with a public meeting at the Valley Mills Community Building where a demonstration of the work done was given.

* * * *

H. Millard Jones, who has been serving as pastor of the Friends Meeting at Everett, Washington, has accepted a call to the meeting at Indianola, Iowa, and will begin work there about September 1st.

* * * *

The gift in the ministry of Fannie M. Pretlow, Franklin, Virginia, has been recognized by Bethel Monthly Meeting of Friends, as reported by the clerks A. R. and Mary M. White.

* * * *

Leanah Hobson of Whittier, California, after a few months of rest is well and ready for work again. She would like to correspond with some Friends Meeting needing a pastor. Recently, she preached at the Friends Church, Los Angeles and expected to give a message at East Whittier Meeting, August 25. Her present address is 515 E. Barley St., Whittier, California.

* * * *

Lindley A. Wells attended very acceptably the recent sessions of North Carolina Yearly Meeting and will spend some time in evangelistic service. He began meetings at Up River near Hertford, August 14, and will conduct another series near Belvidere in Perqumans County. He will remain several weeks in the State and mail will reach him promptly if addressed to Guilford, N. C., care of Dr. John D. Williams.

* * * *

David Stickney of Montclair, N. J., and Clark Kerr of Reading, Pa., who make

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up the New England Caravan of the Swarthmore College delegation sent out by the American Friends Service Committee, conducted a meeting at West Falmouth Library, Falmouth, Mass., at Wareham, and at Camp Cape Cod which is a large Boy Scout Camp. They were in Boston for August 11, and according to the *Boston Herald*, they are "students towing for the Society of Friends in the interest of world peace." From Boston they went to Worcester and Keene and then up through New Hampshire. They plan to attend two young people's conferences, the international boys' conference at Lake Winnepesaukee and the Congregational conference near Augusta, Maine. Dr. D. Brewer Eddy gave a powerful peace address at West Falmouth Friends meeting on the morning of August 11. He stirred his hearers into something akin to assurance and determination.

BIRTHS

MILLS—To Howard S. and Bernice Hadley Mills, West Newton, Indiana, August 7, 1929, a son, Howard Samuel, Jr.

MARRIAGES

APPLE-JENKINS—At the close of the Sunday evening service at Sand Arroya Meeting, Sugar City, Colorado, July 28, 1929, Edith Jenkins of Car Crossing, Colo., and Roscoe Apple of Crowley, Colo. Elvira J. Smith, minister.

DE MAY-DIEFFENDERFER—At the home of the bride's mother, Irondequoit, N. Y., August 7, 1929, Mabel, daughter of Flora Dieffenderfer, and Elden De May, son of Raymond and May De May, and a member of Farmington Monthly Meeting. Eliezer Partington, minister.

DEATHS

BAILEY — At his country home near Wilmington, Ohio, after an illness of several months, Luther G., son of Josiah H. and Sydnie M. Bailey, in his fifty-seventh year. A lifelong member of Friends, a faithful and loyal worker in the church and Bible school, he was for twenty years clerk of Dover monthly meeting. He is survived by his wife and two children.

MARIS—William Harrison Maris, son of Charles F. and Martha Goode Maris, was born February 2, 1869, at Fairmount, Kansas, and died July 29, 1929, at Paola, Kansas. He was married June 12, 1901, to Ella Bromell, five children being born to the union. He was a birthright Friend, was a useful and much loved citizen of his community and was active in political affairs of his state.

TRUEBLOOD — At the home of her nephew, Wilson H. Cox, Strathmore, California, April 23, 1929, Matilda Morris Trueblood, widow of Joshua K. Trueblood, and daughter of Exum and Eleanor Newlin Morris, in her eighty-eighth year. She was a member of First Friends Church, Long Beach, California, and for more than a year had been living with her nephew.

YOUNGER—At her home in Tonganoxie, Kansas, June 29, 1929, Martilla A. Younger, daughter of John B. and Asenath Griffith. Her early life was spent at Redfield and Casey, attending Friends Academy at Galena. Untiring in her devotion and service for the Master, she was an overseer and had held many offices in the church and in the W. C. T. U. during her active years. She is survived by her husband and four sons: Ingward of Basehor, Kans., Edward of Minneapolis, Minn., Paul of Fresno, California, Harold of Fort Mead, S. D., and an adopted daughter, Mrs. Hilda Rawlings of Tonganoxie. Interment at Tonganoxie, and Clinton L. Nellis, minister.

DAILY BIBLE READINGS

Lesson for Sept. 1. Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23, 31, 32.

Golden Text: The hand of our God is upon all them that seek him for good. Ezra 8:22.

M. The Purpose of Ezra's Return. Ezra 7:6-10.
T. The King's Aid. Ezra 7:12-22.
W. Ezra's Prayer for Guidance. Ezra 8:21-28.
T. Ezra's Arrival in Jerusalem. Ezra 8:31-36.
F. Ezra's Prayer of Confession. Ezra 9:15-15.
S. A Reformation Effected. Ezra 10:9-17.
S. The Soul's Longing for God. Psalm 63:1-8.

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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